died in matter, which doth not act upon it from without mechanically, but from within pi.En.s.j.8. vitally and magically; *OVTE* vafe

sec.l. p.o44. ^ jf j g | *.

OUTC 7TOo£Cj OI>T£ rt *opyavov ZTTCIKTOV rj* v%/C §£ Sa **<f>* *%G iroiriaei, KOL rjv* Iv a§a Troia, SrJXov. Set Ss /cat TO jtfO)(Xeusiv *d(j>t|£iv* e/crrJc <rc(t>c- Trotoc yap (o0t<Tji;ocj >; T'€ //o^Xa'a, &c. Here are no hands, nor feet, nor any instrument, connate or adventitious, there being only need of matter to work upon, and to be brought into a certain-form* and nothing else. For it is ipanifest that the operation of nature is. different from mechanism, it doing riot its work by trusion or pulsion, by knock-ings or thrustings, as if it were without that which it wrought upon.—But as God is inward to every thing, so nature acts immediately upon the matter, as an inward and living soul, or law in it.

10. Another pre-eminence of nature above human art is this, that whereas human artists are often to seek and at a loss, and therefore consult and deliberate, as also upon second thoughts mend their former work ; nature, on the contrary, is never to seek what to do, nor at a stand; and for that reason also (besides another that will be suggested, afterwards) it doth never consult nor deliberate. Indeed Aristotle intimates, as if this had been the grand objection of the old Atheistic philosophers against the' plastic nature, that because we do not see natural bodies to consul tor deliberate, therefore there could be nothing of art, counsel, or contrivance in them; but all came to pass fortuitously.-—But he confutes it after

Pfys.J;-2.c. this manner : "ATOTTOV §£ TO *urj olevOai* Wa
8. p. 477. torn. ,, , - /3 -\- ' '-
i; aper.' rou *yivtauai,* eav JUT; fowcri TO *tcivovv* povAevcra-

KatTOt *Kal* rj TE^vr? ov jSovXsveTar **It is**